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BIOGRAPHY.

For the Boston Recorder.

Rev. NATHANIEL HALL, late pastor of the Congregational Church in N. Granville, New-York, who died July 31, 1820, aged 56.

His death was an event of much interest to the Christian community of his acquaintance. His funeral drew together a numerous and solemn assembly. All his friends, and ministerial brethren, were present, testifying a deep sensibility of his loss. The public solemnities appeared like the fruits of Gospel sincerity, and were to the dead and profitable to the living.

The age of funeral panegyrics has passed, but some posthumous record of good men will always be useful.

Mr. Hall was born in Sutton, (Mass.) of respectable parents. His father was Nathaniel Hall, of that town. Nothing remarkable of Mr. H's puerile days, but he was communicated to the writer, and his acquaintance with him, commenced in college. Here he established a reputation of a regular studious youth, and an investigating genius, and a good heart. He was considered as entertaining some hope in Christ, but was not so strengthened, in spiritual confidence, as to himself publicly to the Lord. He graduated at Dartmouth College, A. D. 1790. Soon after, the Lord of the harvest graciously arraigned him to his father, and enabled him to profess his faith in Christ, and prepare for the gospel ministry. After a useful itineration, as a student, he accepted a call from the Congregational Church in N. Granville, and was installed his pastor, Oct. 3d, 1797. Not long after his settlement, he was married to Hannah Emerson, daughter of Dea. Samuel Emerson of Hollis, N. H. By this union he had nine children; six sons and three daughters; who are now left, with their widowed mother, to mourn the orphan's lot, and struggle with the ills of an old and dangerous world.

Mr. H's solid worth as a Christian, a minister, and a man, is well known among intelligent Christians, of this region. He was a man of a weight of character which will not soon be forgotten. Among the gifts which he occupied a sphere of influence, he was filled by another: because he was not content with those substantial gifts which all do not possess: such as, conversation, penetration and judgement. As a preacher, he was always interesting to those who hear for instruction, and preference to sound. His discourses contained the sincere milk of the word. His sermons were always arranged with unity, and expressed with perspicuity. His dissection of defects in the matter or method of a sermon, was singularly acute, and rendered him particularly useful in ministerial circles, and to theological students.

He was not the popular man. That vivacious and brilliant display, which carried the multitude, were not a part of his gifts. Inspired by his subject, he sometimes rose on his audience with a solemnity & pathos. But it was not to declaim. Declaration affected smartness, the more common of popularity, were, to his correct judgement, impracticable perfections. He loathed in the preacher of a mere *os rotundum* yielding not a curiously modified sound.

His gifts and influence in our churches, as a religious instructor, an able counsellor, a faithful disciplinarian, were such as were not to be spared. His friends of Zion, have particular reason to mourn that another distinguished minister for the great doctrines of the Gospel, has been removed in this interesting day. His character, our deceased brother, was so conspicuously in the circle of acquaintance. None will suspect his fidelity to his friends, when we say that his discernment of moral truth, and his ability to investigate and defend its principles, were distinguishing. Loose and systematic notions in divinity and science, rarely escaped his observation.

He placed no value on that liberality which admits all religious creeds on a level. He entertained cordial sentiments towards the faithful, separated by minor opinions, he was anxious that the Church should maintain her character, as the Church of the living God, the pillar and ground of the truth. He did not believe that she could preserve this character, and maintain scriptural views of her God and a spiritual entire dependence on him, and a habitual object of his zeal and instruction to his hearers in the doctrine of grace—to convince them of those saving truths which stain the pride of man. He well knew that evangelization is the sword of the Spirit, the barrier against delusion and apostasy, the readiness with which some preachers, educated under popular and pious influences, have made shipwreck of their faith, and embraced the apostles of error, is a minister's primary work. His influence was precious.

He saw with clearness the first leadings of error in principle or practice, and opposed them with candour and firmness.

Nor was he the mere metaphysician, who is always either drowning his hearers in deep waters, or amusing them with curious trifles. His discourses were serious and practical. Practical improvement was both the moral and literal end of every sermon. He lamented that courtesy of the fashionable preacher, which forbears the painful application of truth, and which charitably hopes that hearers are never too dull or too unscrupulous to infer their duty or their guilt, when the premises have been coldly suggested.

God was pleased to crown his labors with many precious fruits. These consisted not in the applause, or the extended union and support of worldly men; but in the enlightening and restraining power of Gospel truth on his hearers generally, and in the hopeful conversion of many souls. In course of his ministry, he enjoyed three special revivals among his people. In A. D. 1800, the heavens began to be bowed; and the church received to their fellowship, 45 hopeful converts. A still greater display of grace was reserved for the year 1814. During this year, 77 were added to the church, and favorable hopes entertained of many others. This was a distinguishing season to pastor and church, as the cloud appeared in but few other places of the region. Yet they had a precious share in the revivals of 1816; when 45 were added to the church; and others hopefully sealed by grace. The whole number received during Mr. H's ministry, was 255. Days of religious harvest appeared to be peculiar seasons of his enjoyment; and his skill in divinity rendered him a consistent and very useful guide to enquiring souls.

His charity did not end at home. He was the warm friend of Bible, Missionary, and Education Societies. Nor was he diffident in pleading their cause, but led his people to take a very laudable share in the great plans of Christian benevolence, which distinguish the age.

Mr. H. was not entirely exempt from those nervous irritations and depressions which so frequently attend ill health and a sedentary life. But he was a companionable, interesting friend, and enjoyed the company of his brethren, with a peculiar relish. His house was always the mansion of unaffected hospitality. But alas it has been made the house of mourning. The weed of death has sprung up amidst all its pleasant fruits. May Immanuel be the widow's God and the orphan's father. About ten months before his decease, Mr. H. discovered the commencement of a femoral tumour, which finally proved to be the messenger of death. His case was viewed critically by his friends; and while he shewed solicitude for the use of proper means, he evidently felt that death was calling. This he expressed to some of his friends, and conversed on the subject with great calmness. God's unerring disposal of all creatures and events, was the theme which supported his heart. On this he often enlarged with much apparent rest and composure—said he was not favored with those rapturous elevations, which some enjoy, but was enabled to repose on the divine promises, with comfortable hope. He often recited the saint's great pacific (Ps. 97. 1.) "The Lord reigns, let the earth rejoice," &c. At one time he said, "This is ground enough, for all friendly subjects—who can desire more?" It had never been his habit to say much of himself. In view of his sins, he would sometimes say—"I have been a mourner all my days." Remarkable on the suspicious character of death-bed conversions, he said—"If I am not now in Christ, I never shall be. What would be my situation, if this great work were now to do?" But he was enabled to say, "God is good—he is my God—he is my Saviour—surely he will not cast me off." While his bodily pains were considerable, he expressed admiring views of the divine bounty, and wondered the strokes of God were not heavier upon such a sinner. He often expressed a desire for more clear and sensible views of a present God. In one distinguishing instance, this desire appeared to be gratified. It was in religious conversation with a pious watcher. His soul was sensibly carried up in those calm and delightful aspirations, which are known only to living Christians. He suggested to the watcher, that it would seem a privilege if he had strength, then to pour out his heart, in prayer and praise. His pious attendant led in prayer, by his request, and the season was one of those, which heavenly spirits love. In the latter part of his sickness, he desired to depart, and submissively prayed that death might hasten his approach. About twenty-four hours before his death, he gave his dying hand and his parting charge to Mrs. Hall. His last words to her, (holding her hand,) were,—"you must put your trust in God—there is consolation in no other—do as well as you can—take care of the children, they are God's, they have been devoted to God, you must train them up for him." After this he appeared unable to converse; but his reason continued till, as we trust, mortality was swallowed up of life, and his tongue awoke in celestial praise. Thus terminated a life of solid

usefulness, sharing, no doubt, the passions and infirmities common to a fallen race.

The extinction of such lights, must never be regarded as a small event to the church. Here, reader, let your thoughts dwell a little longer, on one leading reflection, suggested by this memoir. It is, that evangelical truth has lost one more of her firm and able supporters, and her cause in this part of the vineyard, is proportionably weakened. Let then, her friends, and especially her ministers, come up to her help against the mighty. Brethren, we live in a day of alarming innovations, as well as noble and cheering efforts. While we rejoice and pray, and make willing sacrifices to meet the coming kingdom—while we reach out the brotherly hand to all Christians, and delight to see them associated in the great vineyard—while we enjoy the animation of the popular sermon, and love to feel its stimulating glow, let us never forget, that men are sanctified through God's truth, (John, 17, 17.) Let it abide with weight, on the minister's heart, that, if Gospel instruction is withheld, religion will become unsound. The pleasant stream of popular eloquence will but wither the church, which grows not under the rays of evangelical truth. Bible wisdom has her pillars. These must form the weight and the strength of our Zion, or she will always be liable to be moved, or modified by every wind of doctrine. "How shall they hear without a preacher?" If the doctrines, which distinguish the Gospel scheme of grace, are not explained and inculcated, what is to preserve a distinct character to the church? What is to bar from her embraces, the crafty infidel or the passionate enthusiast? And are there not strong temptations to neglect this primary work, of explaining and defending the doctrines of grace? Is it not an arduous work? Is it not regarded as narrow and unpopular, especially in this age of Christian union, when all are to be associated in the great work of evangelizing the world? For what Christian does not rejoice in the successes of the church, and pray for a millennium of union and praise. Now can we not discover one point of danger peculiar to the age; and even resulting from its most animating events? Is there not danger that the animating object of union, will lead ministers to improper sacrifices or neglects? Is there no danger that they will be insensibly led to dwell on the predictions and promises, rather than the principles of our holy religion—that they will be pathetic rather than doctrinal—will move rather than teach? But, a system of motion without light, would make gloomy worlds; and render even the sun, comparatively a useless body. No other light without Gospel divinity, will long preserve the church. We greatly rejoice that the literary education of ministers is increasing—that the rays of science and Biblical learning, are falling more liberally on the sons of the prophets. A learned ministry is very important to the church. Yet it must not be forgotten that the Gospel is God's light, which science can never change nor prudence withhold, without eventually changing the church. For the sword of the Spirit is the word of God: and if any thing be taken from its edge or its point, the Spirit will seldom use it as a saving instrument. Only neglect, through one generation, the doctrines which distinguish the scheme of grace, and the church now branching to fill the earth, will become the "degenerate plant of a strange vine." We are unwilling to believe that such a neglect will take place. And if our fears, of a popular tendency that way, are groundless, they are certainly sincere. But is not the subject of sufficient moment to induce a faithful search of the scriptures, and the history of the church.

Printing Establishment in Asia.

Our readers have already been informed of the fact, that, in consequence of the urgent recommendation of the Rev. Mr. Williamson, late British Chaplain at Smyrna, that a PRINTING PRESS should be established in Western Asia, in connection with the American Mission, a number of gentlemen in this town had opened a subscription for that purpose. This subscription has since been filled to the amount of three thousand dollars a year, for five years. The first meeting for this purpose was held about the middle of January last; when 13 gentlemen were present. It was an evening, which probably, no one of them will forget while he lives. At that meeting, the subject was freely discussed; the information in the possession of those present communicated; and a committee of three appointed to commit that information to writing, to be reported and made use of at an adjourned and larger meeting. We have procured a copy of that Report, and invite the attention of our readers to it, as a document of uncommon interest. We inform them also, that another subscription is now open for three thousand dollars, to purchase the presses and fonts of types, and other articles necessary to commence the undertaking; as the annual subscription for five years is not to purchase, but merely to support the establishment. We are happy to be able to inform them, that to this latter subscription, a gentleman in

New York has already forwarded the generous sum of five hundred dollars.

Memoir on the formation of a Printing Establishment in Western Asia.

An important design is now presented to the contemplation of the benevolent. It is the diffusion of the light and influence of Divine Truth, by means of that wonderful working engine, the Press, among nations who were once flourishing in the profession of godliness, and enjoyment of the ordinances of the Gospel, in their primitive simplicity and purity; but who have greatly declined and fallen. It is the restoration of that light and influence to the benighted regions whence they first originated, and were given to the world—the repayment of a debt of eighteen, nay, of more than thirty centuries.

By letters from the Levant, and especially from the Rev. Mr. Williamson, a most respectable English Chaplain at Smyrna, the American Board of Commissioners for Foreign Missions have received, through their Secretary, such statements respecting the prospects of extending religious instruction, as are highly encouraging. Our beloved Missionaries themselves have transmitted accounts in their journals, which not only corroborate these statements, but add much to the mass of evidence, that the time has arrived for some great and peculiar exertion.

Under these circumstances, the project of a printing establishment, has interested the warm feelings of several friends of mankind; and a subscription is commenced for the purpose of procuring presses, and obtaining workmen, under the superintendence of the Missionaries to Palestine, in order to form an establishment of this kind, and render it efficient.

With regard to its location, the Board, in their report of last September, mention with approbation, the opinion of Rev. Mr. Williamson, that "Smyrna is by far the best situation in the Levant—having a frequent communication with all the parts of the Ottoman Empire, and is the best place in those regions for learning Greek, Turkish, Italian and French, and for the security and liberty which foreigners & Christians enjoy." They also observe, "there is little reason to doubt, that the shores of the Mediterranean, afford many of the best openings for Christian enterprise." These shores are, of course, approachable from Smyrna by sea, and the whole interior may be visited, or reached, by caravans constantly passing through Asia Minor, in journeys between Smyrna and Armenia, Persia and Syria. But whether this city or Jerusalem itself, which, by means of its numerous pilgrims from almost every quarter, holds out an inducement to make it once more a centre of evangelical efforts, shall be the ultimate seat of such an establishment, time and circumstances must determine.

Among the many reasons which offer for such an establishment, the following are deemed important.

1. The known and old propensity of the Greeks, to inquiry; the great scarcity of books, especially in the Romaic, or modern Greek, and inability of the body of the people to purchase them. Of 330 monks in one monastery, visited by our Missionaries at Scio, 40 of whom were priests, but about 100, doubtless from this cause, were able to read. Of those who could, but few understood the ancient Greek, and had no book in their own idiom. Yet they and others received tracts with great avidity—so great indeed, that Messrs. Fisk and Parsons, during about three months of their stay in that island, distributed no less than between 2 and 3000. They also disposed of 35 copies of the Greek Testament, 13 of which were, however, sold. Yet it is to be remembered, that Scio is one of the most flourishing of the Greek communities. Their general oppression by the severe exactions of the Turks is universally known.

2. The fact, that no molestation whatever, is given to Christian Teachers, in propagating their sentiments. Turks, indeed, who renounce Islam, or their peculiar faith, are liable to severe punishment, but none falls on their instructors. Hence, even among Turks, much more among their oppressed subjects of the Greek Church, no effectual impediment exists to the diffusion of books and tracts.

3. A Missionary, by means of the press, increases his power to do good, in an incalculable ratio. They who may hear his voice, may be, comparatively, few. But tracts and books reach thousands. A missionary can acquire a perfect facility of expression, but in few languages. But by the press, even unconverted heathen, as at Serampore, or unsound professors of a corrupt form of Christianity, can, under judicious superintendence, be made to diffuse the purest information, in their own dialect, and transmit, for the healing of millions, the salutary truths, which yet have not reached their own hearts. A missionary may thus employ other hands in doing labor, in the result of which, he expects the accomplishment of his most devout hopes. In the Levant, for instance, the cheapest paper is drawn from a bigotted country, in which Bibles have been publicly burnt, although given without reward, and its workmen, ingenious and versatile Italians, may be employed to diffuse the light, that must discover the gross-

ness of their own superstitions, and kindle the flame, which must burn up the "wood, hay and stubble."

4. Although there is now a newspaper printed at Vienna in the Modern Greek for circulation, probably, in the Ionian islands, which are advancing rapidly in importance, & are adopting means for general instruction; yet it was not long since, that there was "not a single newspaper or other periodical publication in all the Turkish dominions." What room, then, for a paper or pamphlet periodical printed, and filled with the interesting religious intelligence of the present eventful day? What room for a publication which shall recall the ancient purity of Gospel faith and practice; such a production would lead to a perusal of the Scriptures, many who are now ignorant of their contents, or opposed to them. Of the latter state of mind, our missionaries, in their journals just received, give a remarkable instance, stating that the Russian Consul of Scio, informed them he had just been disputing with a Greek priest, about the circulation of the Scriptures. The priest said, it was not useful. The consul enquired "why?" "Because," said the priest, "the Scriptures say nothing about Lent, or Mass, or Confession."

5. It is observable, that within the last half century especially, owing no doubt, in part, to the persevering ambition of the late Empress of Russia, a peculiar attention has been paid in Europe, to the Greeks, and they have been roused to attend to themselves. Education is progressively raising their condition. A spirit of inquiry, congenial, as before remarked, to the nation, is rife among them. Translations of important works are advancing; and their own ancient Fathers, clothed in the Modern Romaic garb, are gaining their attention. Among their translations, the Athanasium of this town, possesses a copy of Dr. Goldsmith's History of Greece. The Rev. Mr. Lowndes, of Zante, we are just told, is translating Mason on Self Knowledge, and labors on a Dictionary, English and Romaic. Our missionaries sent home, among others, a tract, first printed at the Patriarchal press, and afterwards in that of Scio, from the writings of Dr. Watts. These and others besides the Scriptures, will increase the taste for reading, and prepare the way for the salutary operation of the press, among the Greeks especially, who seem destined to be the ruling nation again, on the north & northwest shores of the Mediterranean.

6. As, however, it is intended that the proposed printing establishment shall be furnished with fonts of types appropriate to different languages—for instance, the Roman, Greek, Arabic, Hebrew and Syriac alphabets; it is important to observe, that, with them almost all the inhabitants of those widely extended coasts, may be reached. By the first, the English, French, Spanish, and Italian languages transmit their stores of religion and science; the Greek is not only calculated for that nation—even Turkish is now printing in it; by the Arabic, besides the Christian Copts of Egypt, every nation may be reached that has received the Koran; Turks, Arabs, Moors, and even the Persians, whose ordinary alphabet differs but slightly from the common Arabic; by the Hebrew, the widely scattered race of the Jews, who are uniformly taught it, may be instructed; and by the Syriac, all that country, which was the scene of most of the events recorded in the New Testament, may be filled with intellectual light. Nor let the employment of these various languages be thought a chimerical expectation. The European languages are of easy acquisition, and the Oriental, so far at least, as it is expected the present plan will operate, are cognate dialects. For it is well known that, as the Latin scholar has laid a foundation for the knowledge of Italian, Portuguese, Spanish and French; so he, who is thorough in the Hebrew language, has made no small advances toward a knowledge of Syriac, Arabic, and their kindred dialects.

7. Several facilities, remarkably afforded at the present time, in Providence, appear to point as with the "finger of Heaven," to the peculiar exertion of Christian benevolence. Among these, and in that region especially, where the intended printing establishment would operate, are the extensive efforts of the British and Foreign Bible Society, directed mostly by their active committee at Malta. The Rev. Mr. Jowett, by his repeated journeys, has, in diffusing copies of the Scriptures, excited the spirit of enquiry; and even from remote Abyssinia, still in name a Christian Empire, and influenced by the Copts of Egypt, from whom their Patriarch originates, a cry is heard, desiring the Scriptures. To an Arabic scholar, the Ethiopic is no difficult acquisition; or, as says Mr. Jowett, "to one acquainted with genuine Maltese." By the labors of the French Consul at Cairo, the whole Scriptures are now translated into the Amharic dialect, spoken at the Court of Gondar, and written in the Abyssinian character—an acquisition incalculably important in regard to that country, and future Christian communications with it. As respects Syria, the field, including Palestine, is vast, and "white to the harvest." Already has a press been procured by one of its Arch-

bishops, yet this is expected to operate slowly, and will only open and exhibit, not cultivate the field. The late discovery too, by the late Dr. Pinkerton, of a Jewish Spanish language, and version of the Scriptures, understood by the Jewish families in Constantinople, and many other cities in Turkey, opens new prospects. Further, "at Malta," says Dr. Pinkerton, "are neither presses, types, nor printers." And yet, as before remarked, the connections of the Societies there, are extensive, and its spirit unusually active and vigorous; hence its enterprises might often find occupation for the printing establishment of American Missionaries. Besides all this, and more than all, the deeply interesting journey, and successful efforts of the Rev. Mr. Connor, have paved the way for evangelical exertions by the press, and exhibited such a mass of information respecting those countries thro' which he traveled, & especially Palestine, as has produced no small effect on the Christian public.

8. The very character of the much beloved and respected Missionaries, who are now on the field, must be numbered among the facilities for effecting this object, presented by the Divine Providence, in a peculiarly happy manner, and calculated to awaken and gratify the public confidence. Their prudence, ability and zeal, with the information already acquired, and that which is within their reach, and must be soon obtained under present circumstances, encourage the best hopes of ultimate success.

9. It may be added, that the depredations of the French in Italy, for so long a period during their awful revolution, and its subsequent scenes, exhausted the treasures of the Propaganda at Rome, on which so many of the Oriental nations, cities, and churches depended for an occasional supply of religious books. It is worthy of notice, that this circumstance leaves an unoccupied range of Christian beneficence among many people, whose subjection to Rome was rather nominal than real, and who bore the yoke of papal influence with very considerable reluctance. Indeed the Greek and not the Latin, must, under Russian countenance, be regarded as the paramount Christian Church of the Levant. And Russia enlightens her subjects.

10. It is a favorable indication that nations approximate under the efforts made to spread the Bible. This endears to them gradually, all information connected with the Bible. Investigations of languages once neglected, as of little value, are now frequent, in order to impart by them the most momentous instruction. They who read and love the same book, have a common topic for conversation and communication, and will soon learn to communicate. A religious periodical publication would be one of the best helps to this, and religious tracts would aid.

11. The education of youth is, perhaps, the most promising of all the efforts which Christian Missionaries can make. The procuring of proper books for instruction, facilitates incalculably, this labor. A press for the purpose, is then, indispensable. For where shall suitable books now be found?

12th & last. The increasing interest taken in Oriental studies among ourselves demand a more frequent intercourse with the East, and the present plan will most happily supply it. If therefore, the Statesman, Merchant and Scholar hail the operations of the PRESS, as producing almost all that can gratify their hopes, shall not Christians of a free and enterprising nation, employ it for purposes, whose effects extend to eternity!—On behalf of the Committee, Wm. Jenks, Chairman.

[The following is a copy of the Subscription Paper alluded to in the introduction to the above article.]

The Subscribers, being deeply impressed with the spiritual wants of the people on the shores of the Mediterranean, and in all parts of Western Asia, and fully convinced that a Printing Establishment, under discreet superintendence, devoted to the dissemination of Christian truth, would prove of incalculable service, in preparing the way for the free and general promulgation of the Gospel, in those regions:—

Do, therefore, deliberately bind ourselves to pay annually, for the term of five years, to the Treasurer of the American Board of Commissioners for Foreign Missions, the sums annexed to our respective names, to be received and applied subject to the conditions hereinafter expressed. We humbly implore upon this free will offering, the blessing of Him who will cause His Word to "prosper in that wherein He sends it," and who alone is able to make any human exertions effectual to the promotion of His own glory.

The object of this subscription is, to keep in operation, as well as form a printing establishment, under the direction of the Board, and committed to the superintendence of judicious Missionaries in Western Asia; to be employed, as circumstances may permit, in printing the Holy Scriptures, and such tracts, school books and periodical papers, as shall seem peculiarly calculated to diffuse religious knowledge.

The first annual payment is to be made by the fourth day of July next, provided the annual sum of three thousand dollars shall be subscribed before that time; otherwise this subscription shall be null and void.

The money paid to the Treasurer on account of this subscription, shall be kept separate from the other funds of the Board, and shall not be used, on any emergency whatever, except for the purpose above described.

If it should happen, in the wise administration of Divine Providence, that the pecuniary affairs of any subscriber should be so materially altered that, in his conscientious judgment, he could not make the stipulated annual payment, consistently with his previous obligations, he shall not be considered as bound, on this subscription, in reference to any payment which shall become due after he has given written notice to the Treasurer of the Board, that his circumstances have altered in the manner above described.

This subscription is made in the confidence, that the Board will comply with the intention of the subscribers, as soon as practicable, after the first annual payment is made.

Prof. Lee, of Cambridge, Eng. is preparing for the press, the Controversy of the late excellent Mr. Henry Martyn, with the learned of Persia. When completed, as Mr. Lee proposes, the volume will exhibit a more extensive view of Mahomedanism, than has yet appeared. It will be published both in Persian & English.—N. Y. Spectator

State of Religion in Connecticut.

From the Hartford, Con. Mirror.

Report on the State of Religion in the Congregational Churches of Connecticut, 1821.

The Committee appointed to compile an abstract from the reports of the several District Associations on the state of religion within the limits of the General Association of Connecticut, and the several ecclesiastical bodies connected with it, respectfully submit the following REPORT.

There are in this state 207 Congregational churches and societies; a very large proportion of which are at present supplied with regular pastors. Upon 84 of these, God has, during the past year, poured out his spirit, and hopelessly translated about 5000 souls out of darkness into his marvellous light. This abundant shower of divine grace began to descend nearly a year ago. Some of the first drops of which, fell upon the favored city of New-Haven. The cloud which was at first no bigger than a man's hand, shading and refreshing the souls of a few Christians mourning their own barrenness, and the wide spread waste around them, soon expanded over the whole town, reaching the neighboring villages, overshadowed counties, and is now making its progress to the utmost borders, resting over us in majesty and mercy.

In attempting to discover the immediate causes of this remarkable awakening, in the special efforts of ministers and Christians, we are stopped and baffled. The members of the last General Association returned to their respective charges disheartened and fearful. Whilst we pondered on the forsaken and drooping state of Zion, and at a loss what should be done to regain the presence of our grieved and injured Lord, suddenly he was in the midst of us. We are therefore to recount with adoring gratitude, the fruits of his sovereign and gracious presence, rather than to boast of the efforts of human action.

Among the characteristics of this revival we deem it important to notice the

First place, its unity. It is the same in the country as in the city—in the district school as in the college, and among the aged and the young, the moral and amiable, the vicious and violent, the speculative believer, the formal professor, and the infidel. A description of one conversion, or of one parish, is, with a few unimportant variations, a description of all. So entire is the unity and sameness of the operations of the spirit in this awakening, that ministers from distant towns entered immediately into the work in places where they were strangers, without embarrassment to themselves or detriment to the awakened. There is therefore a remarkable oneness among the new converts. Their hearts answer each to the other, as in water face answereth to face. Such perfect sympathy produces strong confidence and love, and has led to that harmony and facility of planning and executing which has given stability and continuance to the revivals where they have begun, & is spreading them where they are not.

Secondly, its power and rapidity. So powerful and overawing is the presence of God in this work, that no combined, and but little individual opposition has appeared.—Those who have not been directly influenced, have looked on with astonishment and awe. Many have beheld their nearest and dearest relations, their neighbors and companions pass from death to life with a peculiarly touching expression of sadness in their countenances, because they were passed by. Among the most remarkable cases of conversion, were a very small number, who at first with singular hardness and impiety, either furiously opposed or scornfully ridiculed the awakening. Their conviction was sharp, and their distress terrible. In the great majority of the converts conviction speedily ensued awakening, and their conviction of sin rapidly increased in intensity. The most of them continued but a short time under that awful distress which accompanies complete conviction.—So powerful and rapid were the operations of the Spirit, that in very many instances the naked statement of divine truth, without argument, enforcement, or illustration to explain it, took immediate effect. The doctrines of the gospel came to them in the demonstration of the spirit and with power.

Thirdly, its purity. We have not heard of disorder or violence. Notwithstanding the great diversity of age, natural temperament and education of the awakened, & the frequent & crowded meetings, no tumult or outcry has occurred. Though the streets and highways were lined with the multitudes going to the house of prayer, or to the rooms of the anxious meeting, the convicted were silent, and the converted serene. They have been universally docile to their ministers and submitted to their guidance as sheep to their shepherd. Intelligence has given wisdom to zeal, and temperance to strong emotion. The awakened and convicted have been exempt from groundless terrors, and the converted from fanciful joys. God was terrible to the former because he is holy, not because he is vengeful, and God was lovely to the latter, because he is holy, not merely because he is conceived to be reconciled to them.—The more deeply their hearts have been affected either by distress or joy, the more vigorously they have searched the scriptures, and the acquisitions of divine knowledge rather preceded than followed the movements of their affections.

Fourthly, its continuance. The subjects of the work do not as yet appear to decline from that warmth of gracious affection and energy of desire for larger measures of knowledge and grace which they exhibited at the time of their hopeful conversion. Although new conversions are by no means so frequent in those places where the awakening is of some months duration, yet in most of them, if not all, new instances of conviction continue to occur. Almost every day is also bringing to us joyful tidings that one after another of our parishes is beginning to partake of this copious effusion of the Holy Spirit.

Fifthly, its influence in elevating the Christian character both of ministers and churches. Ministers have preached plainly and boldly. Their faithfulness however, has been without asperity, & their courage has been joined with meekness. They have spoken the truth in love.—Anxious sinners have repaired to their pastors with a freedom and opened to them their hearts with a confidence hitherto unknown amongst us. We feel ourselves authorized to declare not for the purpose of exalting our brethren, but to honor the power and grace of our Lord and Master, that never have we beheld such an union from the Holy One in the prayers, sermons, temper and deportment of our ministers.—They have labored abundantly, and have been uncommonly strengthened and supported to endure extraordinary exertions.—The ministers of the state at the present time, are united in sentiment, and their hearts are knit together in love.

Private Christians also have been excited to more openness and decision. They have promptly and heartily seconded the efforts of their pastors. They have possessed a remarkable spirit of prayer. Feeling the absolute dependence of both saints and sinners, on the sovereign agency of God the Spirit, they implored his presence with the simplicity of little children. A sense of the efficacy of prayer has existed in a special degree, and it is still increasing. They are investigating this subject with an ardour which we have never hitherto known. Churches have also felt a solicitude for their sister churches; not content with barren wishes for their welfare, they have visited each other, to go together to pray before the Lord, and to talk of the things of his kingdom. They have spoken often to one another, and the Lord has hearkened and heard.

This awakening has given a new impulse to all the operations of Christian benevolence in our state. New hopes are prompting new undertakings, and expectation is awake.

Yale College has also partaken of the special presence and mercy of the great Redeemer. Of the youth there, about 40 have recently been hopelessly converted, and 20 of these have been received into the church; making the whole number of the members of the church, between 90 and 100.

This institution may be regarded as in a highly flourishing state; its numbers exceed those of any former period, and the patrons of the Education Society must be gratified to learn that while they are preparing the means of diffusing the gospel, they are also, through their beneficiaries, exerting a most benign influence on the state of religion, no important seat of learning.

The foreign mission school at Cornwall continues to flourish, and several of the heathen youth there have recently given evidence of their hopeful conversion.

Finally, Brethren the days of 1740 have returned with brighter lustre. There remain amongst us here and there, a Simeon & an Anna of that glorious day, who have waited from that time to this for the consolation of Israel. The hour has come. They are giving a rapid and exulting glance at the flying clouds and hastening away to carry the glad tidings to the upper world. Brethren! where are your harps? Shout, Oh! inhabitant of Zion. Sing a new song. The Lord hath triumphed gloriously.

Religion among Seamen.

Extract of a letter addressed to the Editor of the New-York Seamen's Magazine, dated Philadelphia, 12th June, 1821.

DEAR SIR,—I mentioned in my last, that a captain of a large ship invited us to hold a prayer meeting in his house, which has been attended to, and had a respectable company. Another captain came forward, and said, "The prayers of the Mariners' Church have been answered for me and my vessel; I sent in my request to be remembered there when I left the port, and have been miraculously saved. My vessel struck upon Cape Look Out Shoals, and was in great danger of being lost, when a strong breeze sprung up and carried us off without any one being injured." He then requested to have a prayer meeting on board his vessel, which was attended to with much pleasure. We had several ministers on board; the cabin and state rooms were crowded, and the deck well covered with a very attentive audience. An Episcopal minister, who stood holding the man rope which led to the cabin, in his hand, gave an excellent exhortation, which was followed by others, and interspersed with fervent prayers—the captain appeared much engaged, and was very thankful. A sailor who came from New-York, said he had a very wonderful preservation from death just before he arrived. He said that himself and another sailor was ordered up to take in a top-gallant sail, when a thunder storm came on—he had just got his part done and got below the cross-tree, when the lightning struck the top-gallant mast and his shipmate, who fell dead upon the deck. "Oh," said he, "it makes me tremble when I think how near I was to death, and not prepared for that change."

The attention among the seamen seems to increase; many of them at this time are gone on their voyages, but we hear very favorable accounts of their conduct from many vessels, and from many witnesses, although it is to be lamented they are not all so; some remain careless. Some of their wives are much engaged in seeking their salvation; one has come from a great distance every Lord's day through the last winter, in the most unfavorable weather, and after weeping, now has obtained a comfortable hope. Last Lord's day another, who was deeply affected, and like to faint, was led out into the open air; but no sooner recovered, than she returned and waited to tell her case after worship was over, which was very affecting and rational—she made no noise, and appeared a decent and sensible woman. Her husband, a sailor just come in from sea, could not tell what to think of it, but was very complaisant.

I shall be thankful for any information that may be useful to our poor seamen. The more I am with them the more I feel attached to them. They come to see me as if they were my children, and offering me their presents of oranges or cakes, and any thing they think I will accept from them. One came last Lord's day to tell the distress of a brother sailor he had to leave in New-Orleans, who fell from the rigging and broke his leg; he had to leave his Bible with him, which he said appeared to be his only comfort in a distressed place—but, said he, I will buy another before I go away again, for I am determined never to be without one. I told him as he had given his Bible to this distressed man he should have one without buying, which he thankfully accepted. They followed me after worship to tell of their voyages, and where they expect to go again, and desire to be remembered in the prayers of their Church for all their voyages. Some say that their captains are greatly altered for their comfort, and encourage them in reading the Bible and other good books—but others say their captains give them no encouragement, and ask them if they want to bring on a storm by reading the Bible. May the Lord convince them it is the best way to escape an eternal storm. May the Lord pour out a spirit of prayer upon all his people, to pray for these poor, exposed, interesting people. I remain, &c. JOSEPH EASTBURN.

JOURNAL OF THE BETHEL FLAG.

THE NEW-YORK BETHEL UNION commenced holding Bethel Prayer Meetings on board of vessels last month, and hitherto the success of the plan has equalled the expectations of its most sanguine friends, and has, we presume, convinced the most incredulous, that seamen will assemble for Divine worship, and attend to the concerns of their souls, when the means are adapted to their peculiar circumstances. The number of attendants, the good order and decorum, the interest manifested by captains and sailors at these meetings, have surpassed the anticipation of all; and we do most earnestly pray, that God will continue to prosper the work so happily commenced; that he will revive his own work in the hearts of seamen, and train up a people to praise Him, amongst those who have so long neglected his word and ordinances, and lived without hope, without Christ, and without God in the world. And He will do it. God is ready to bless us even before the request has gone from our lips: he will hear the cries of his people, as soon as they humbly and earnestly present their petition, for the conversion of seamen. It is only then, for Christians to pray and to labour, and the mariner shall be ready to receive the proffered blessings of the Gospel, and to offer himself, his soul and his body, to be a reasonable, holy, and living sacrifice unto the Lord his God.

Friday, June 22.—This morning the Bethel Flag was hoisted at the mast-head of the ship Cadmus, Capt. W. at Pine-street Wharf.

At 8 o'clock in the evening, a committee of the society, with several friends from the shore, and a considerable number of sea captains and sailors, assembled on the deck of the ship, under an awning, and David Bethune, Esq. President of the Bethel Union, opened the meeting by stating the object and plans of the society, and inviting the cordial co-operation of captains and their crews, in furthering the benevolent designs of the Board.

Mr. T. read the Seamen's Psalm, (107 Ps. Dought,) which was sung with great animation

and feeling. Capt. C. P. led in prayer, a hymn was sung, and the Rev. Dr. Spring delivered a short and appropriate address. Capt. H. prayed. After singing another hymn, Mr. L. B. made the concluding prayer. The President then informed the seamen that the Mariners' Church, in Roosevelt-street is open three times every Sabbath, and urged them to attend, and to inform their shipmates and fellow-seamen of the Mariners' Church and Bethel Flag. He recommended to them the SEAMAN'S MAGAZINE, and requested them to procure, and read it.

The Christian doxology was then sung, and Dr. Spring pronounced the benediction. Upwards of 50 suitable Tracts were distributed to the seamen present, who received them with many thanks. The evening was remarkably still, and we were pleased to observe many seamen, and others, on the wharf and on the vessels lying along side the Cadmus, lending an attentive ear to the interesting and solemn exercise.

Thus we have witnessed the first essay of the Bethel Union, under circumstances which promise great success in promoting the establishment of prayer meetings among seamen.—Sea. Mag.

From the New-York Seamen's Magazine.

THE DYING SAILOR.

I was pleased, Mr. Editor, or rather shocked, at the recital of the following circumstance, as lately given me by a lady for whom I have the highest esteem, who was herself a witness of the scene. If you please, you are at liberty to use it. I give it as nearly as I can in her own words.

I had just landed from the steam-boat, and was walking to the public house, when a dismal groan caught my ear, and arrested my steps. I passed in order to ascertain whence the sound proceeded. It was immediately repeated, and I imagined it came from a mean looking house, or rather hut, just before me. Approaching the door, I heard some one breathe in great distress. Upon entering, I discovered, in the further corner of the room, on a bed of straw, a form that appeared hardly human. On the opposite side of the room was an aged woman, trembling under the burden of years, bending over, and endeavoring to rekindle some almost lifeless embers. I approached her and said, "whom have you there so sick?" "A poor miserable young man," she replied, "whom nobody else would receive. Poor fellow! he has not long to live, and I want to do all I can for him." Perceiving from his appearance, that the cold hand of death was upon him, I seated myself by him, and thus spoke to him: "My young friend, do you know that you are dying?" "I'm glad of it," he replied; "I asked, 'are you prepared?' 'No,' said he, 'no never shall be; and the sooner I know the worst of it the better.' 'What the worst of it? do you know what you mean?' 'I wish you would let me alone; I don't know why you are thus troubling yourself about me,' said the poor creature, as he attempted to turn from me. The exertion caused great pain, and again he groaned most piteously. 'Why,' said I, 'do you groan at such trifling pain as this?' 'Trifling pain, indeed,' said he, 'if you endured it, you would not call it trifling.' 'It is trifling, compared with the pain, and torture, and torment of hell. And let me tell you plainly, for it is high time you had felt the truth, that the moment the breath leaves you, you will plunge into the lake of fire and brimstone, where you will spend an endless eternity in weeping, and wailing, and gnashing of teeth.' 'I know it,' he replied. 'I know it. I know all that you can say. I have had a religious education, pious parents, and kind friends; but I have lived a dreadful life, and God is now sending on me such punishments as I deserve.' 'If you have had a religious education, you know that the greatest sinners can be saved.' He quickly replied, 'I talk not of me as a sinner—for I have sinned; but of a God—for I have despised him. Tell me not of a heaven for the righteous, and their eternal happiness—for I am doomed to hell—I am already there. Already do I feel the gnawings of the worm, and the burnings of the fire; and my soul loves the curses of the damned; the soul of Richard F. entered on eternity. My heart sickens, even now, at the remembrance of this scene & I cannot dwell upon it without horror.

I learned from the old woman that this young sailor was a knowing, though headstrong boy, till he was 15 years of age;—that his first steps in iniquity, were swearing, and at the billiard table. Gambling necessarily produced intemperance, & at the early age of 22, he fell a victim of dissipation, as I have related. PEREGRINUS.

AWFUL WARNING.

Some few months ago, during the performance of Divine service, on board the Receiving ship at this place, one of the men contrived to slip out of the congregation, beckoned to one of his ship mates and went below. He did not however escape unobserved; an officer followed him on tip-toe, and the man presuming that it was his comrade, said, in an under voice, "come let us have a snug game at cards." When the service was over, the culprit was summoned by the commanding officer, who severely reprimanded him before the assembled crew, and dismissed him with these words, "how do you know but this may be the last opportunity you will have of hearing a sermon." The next morning he fell from the mast head, and was picked up a corpse.

Three Sabbath ago, during Divine service in the same place, a man behaved with little decorum, that an officer was sent to check him. After service, the offender was publicly rebuked—was reminded of the preceding anecdote, and dismissed with this remark, "who can tell but this may be your fate tomorrow?" The next morning, he was ordered to perform some duty aloft, fell from the mast head, and was picked up a corpse.

Brookline, Long Island Patriot, July 3, 1821.

AMERICAN EDUCATION SOCIETY.

STATE OF THE COLLEGES.

EXTRACTS FROM OFFICIAL LETTERS. UNIVERSITY OF NORTH-CAROLINA.

Chapel-Hill, May 1821.

"We have at present, in our University, professors of religion, of whom 5 are of the Presbyterian Church, 2 Methodist, 1 Baptist, 1 Scotch Seceder, and 1 Episcopalian. A small number indeed, when compared with what is found in the northern colleges—yet very sufficient, I think, to show that true religion exists here in no inconsiderable degree. The whole number of students on our catalogue this session, is 135. None of the pious students are, so far as I know, supported here by charity: nor are any provisions making to assist hereafter, such as bear that character. As it respects scholarship, the members of the church, taken as a body, hold universally a respectable standing, and some of them are distinguished. Considering the school in which they have been taught, (the school of Christ) it is perhaps unnecessary to add, that they are the friends of good order and good government, and that they do indeed have no inconsiderable influence upon the character of the College."

UNION COLLEGE, N. Y.—March, 1821.

"With respect to the whole number of undergraduates in College, the register reports annually to the Trustees in the month of July, the names and number of all who are entered on his books. His last report stated, that there were 255 members of College, or in other words, that so many had entered in the course of the past year, specifying at the same time those who may have left the College. We

"We have sixty-six who have made a public profession of their faith in Christ. Of such as are known to receive charitable assistance, we are thirty-two. There are some others who are supported by the private charity of individuals or of religious societies. The 32 stand on the list of beneficiaries who receive assistance from the charitable fund belonging to the Institution. Of these, seven are also assisted by the American Education Society, so far as they need additional aid. Some of them are assisted by Presbyteries, by cent societies, associations of youth, associations of females, congregations, the Dutch Synod and by individual donations. From the fifty dollars annually in College, they receive about 60 dollars annually, making the sum of 1600 dollars to the whole number. From the American Education Society, I cannot say what is the sum received by the seven they patronize: perhaps about 60 dollars annually, making 420 dollars. This information is in your reach. What is received from the other sources of charity, cannot be ascertained. The department of our charity students is good, is exemplary. Of those who are beneficiaries of the American Education Society, the department is very exemplary. Our charity scholars hold the best standing in their respective classes. Many are obliged to abandon the attempt of getting a liberal education, for the want of support. No provisions additional to those enumerated above, are made for their relief. "The American Education Society deserve the thanks of all who feel an interest in the prosperity of religion, and the best interests of men. Their regulations, strictly observed, furnish the only system I know of, on which the charitable education of youth can be safely conducted."

BROWN UNIVERSITY.—April, 1821.

"The number of students in Brown University is at the present time, (April, 1821,) 151. The number of pious students in the senior class, is 17. Beneficiaries in same class, 6. Of these three receive \$75 each, one \$35, one \$30, and one \$52 per annum. 5 supported by the American Education Society.

In junior class, number of pious, 17; beneficiaries, 3. Two of these receive, each, \$75, and one, \$110. One of them is supported by Worcester Society, the other two by American Education Society; (also one in senior class, is supported by Worcester Society.)

In sophomore class, pious students, 10; beneficiaries, 2; each of whom receives \$75 from American Education Society.

In freshman class, the number of student hopelessly pious, is 15. Of these 7 are beneficiaries of some Society. Four of them receive \$75 per annum, and three receive \$25 per annum. The whole number of students hopelessly pious is 59. The whole number of beneficiaries, 18. The whole annual amount received by them from Societies, is \$1247—\$69 each.

The literary standing of all the beneficiaries is respectable, and in several instances it is high. Their moral characters are unimpeachable, and their Christian deportment regular."

BOSTON RECORDER.

SATURDAY, JULY 21, 1821.

A Correspondent proposes that something should be done immediately, to induce the churches and religious societies in New-England to employ those ministers who are already prepared to preach, as well as to raise up others. He states that there are very many of this description—men of talents and piety—who cannot find employment.

We have not been aware of this fact, and wonder very much, that such men have not fallen under the observation of our Missionary Societies—and also of those scores of churches, that usually apply to our Theological Seminaries in vain for candidates. Having some knowledge ourselves of the difficulties attending the procurement of suitable men to fill up vacancies and to go among the destitute as Missionaries, it occasions us some surprise to learn, that N. England is overflowing with well qualified preachers.

It sometimes so happens, that "men of talents and piety" have not that "good report of men" which is desirable for a bishop; or the are destitute of some qualifications very essential in the opinion of the churches, and very important in their own opinion. "There is accounting for the tastes of men," is an old age, that was familiar to us some 20 years ago, and it seems by some complaints that come to our ears now-a-days, that it has either been gotten, or lost its wonted efficacy in stilling nerves after a surfeit of mortification. It ought to be revived, and we hope our correspondents who need its salutary influence, will feel more obliged to us for our kindness in refreshing their memories with it.

Seriously—there is no doubt that there ever have been, and ever will be, men in ministry whose talents are not justly appreciated, and who labor through life under embarrassment resulting from no moral nor intellectual defect, but from circumstances beyond their control. In the present number of well qualified ministers New-England, were not more than one tenth what it actually is, we should expect as large proportion of them to be improperly neglected as there is now. It may be an evil—but it is an evil inseparable from the constitution of the world. Does the fact that there are ministers who do not find employment, prove the inutilty of increasing the number of faithful and devoted men in this office? Or does it discover an error in calculations that have been made respecting existing deficiency, and the probable deficiency of future years? Certainly not; it merely points at the most, that some men in the ministry are so popular as others, or that churches and societies do not feel as deeply as they ought, the necessity of supporting the public ordinances of religion.

There is no liberal profession, nor any occupation that we are acquainted with, that is not, or cannot find employment. There are physicians, and there are lawyers—there are tradesmen and mechanics who are not employed according to the extent of their abilities—there will it follow, that no other education for these various professions, could find employment? Or would it be the mark of wisdom any man to condemn medical societies, or chancery associations, &c. as useless or inefficient, because their effect is to multiply well educated practitioners and artisans, to the temporary annoyance of some who have less employment, or they wish for, and perhaps, in the case of the community, less skill than they lay claim to? Bible Societies have sometimes been so represented, because "there are a vast many Bibles are never read—those that have them, do not read them, and why should more copies be given away to the poor and destitute?"

